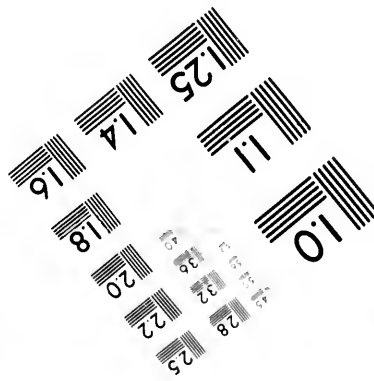
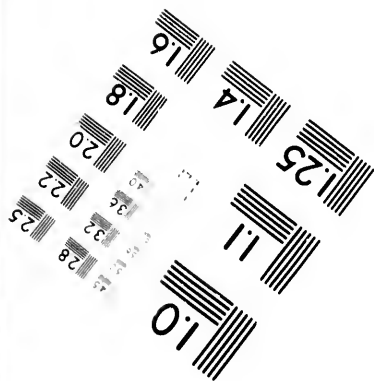
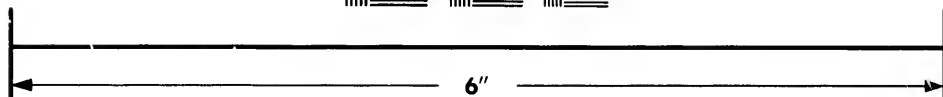
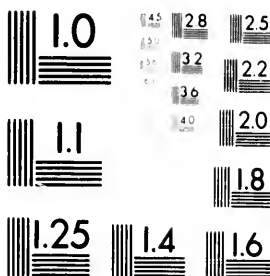


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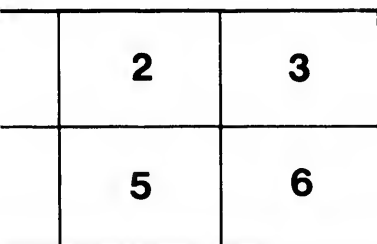
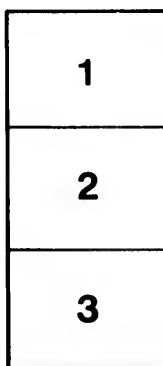
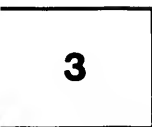
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## "AWAKE, AWAKE."

The following letter to the Queen (as the Representative of the whole British Empire), and a few other letters also to two well-known men in Great Britain, indicate plainly enough that we can now have all the exceedingly great advantages of the kingdom of God upon earth *immediately*, or as soon as a few of us shall now begin to work earnestly and intelligently for so extremely desirable a result; therefore the foremost men of this particular time, are now urgently called upon to "Awake, awake; put on strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city."—Isaiah lii, 1.

It may naturally not be evident enough that the foremost men of our time are here specially referred to, under such similitudes as "the holy city" of the future, or "Zion," or "the new Jerusalem"; but very little familiarity with the symbolical language of prophecy, should suffice to convince us that "Zion, Jerusalem, and the holy city" are merely figurative expressions, all having precisely the same meaning, namely, the whole assembly of those who will be in full sympathy with the manifest will of our Creator, and consequently well qualified to become the willing subjects of "the kingdom of God" at this particular time; (or at any other time also, whether previous or subsequent to our own days). The "beautiful garments" now to be "put on;" are of course the garments of righteousness; and the "strength" which must now also be "put on" will be the natural result of the very extraordinary enlightenment, and the very perfect union, which must now prevail among all the foremost men of our time.

By simply reading, without unreasonable prejudice, and with due attention and consideration, the five following short letters; those now living upon earth, who are destined to be hereafter identified with "the holy city" of the future, "~~the~~ Zion ~~of the~~," or "the new Jerusalem," may now easily "awake," so as to perceive clearly enough how they may now "put on strength;" as well as the "beautiful garments" of righteousness; and thus prospering exceedingly, may most effectually secure the best possible welfare of the whole human family, both now, and hereafter also.

HENRY WENTWORTH MONK.

Ottawa, Canada, 16th November, 1893.

OTTAWA, Canada, 28th Sept., 1893.  
 To Her Majesty the Queen of Great  
 Britain, Ireland, &c.

Should the Queen kindly contrive to read with due attention the enclosed very short printed reply to the Duke of Argyll's last letter to myself, on an extremely important subject, my view will probably be regarded by the Queen, as at least quite as correct as that of the Duke of Argyll, and unquestionably much more satisfactory and hopeful.

A copy of my last letter to the Rt. Hon. W. E. Gladstone, and a letter to my old friend Holman Hunt, the well-known artist, are also enclosed; the latter showing how comparatively poor men may *begin* to accomplish the grand work now so imperatively required of the ablest and best men of our day; while the former points out clearly enough, how very much better it must certainly be for the highest authorities upon earth to immediately take a *leading* part in so grand and world-wide a movement; that consequently, it may fairly be presumed that neither the British Sovereign nor the leaders of the British Government, would unwisely incur the tremendous responsibility of with-holding their timely patronage and support from so beneficent a project, which is so well-calculated to insure the permanent peace of the whole world for many generations.

HENRY WENTWORTH MONK.

P.S.—I enclose also a copy of my last letter to the Duke of Argyll, *in manuscript*; in case the Queen may possibly be interested enough in the subject to read that also. Should the Queen care to see this extremely important matter more fully explained, several printed papers could easily be sent her by my old friend, Holman Hunt, Draycott Lodge, Fulham, London, S.W., England, or by myself, Henry Wentworth Monk, Ottawa, Canada.

P.S.—The Queen knows well that the European nations dare not reduce their enormous armaments materially *yet*; as they are fully conscious that they are *at present* without any other adequate security or protection from aggression on the part of their powerful neighbours; but should a Supreme Authority once become firmly established, being composed of unquestionably the ablest and best men that can be found among all the nations and kindreds upon earth, and consequently, strong enough to furnish the much needed security and protection to every nation throughout the whole world; *then*, doubtless, the European nations would gladly begin to reduce their armaments simultaneously, as soon, and as rapidly, as they could conveniently. Meanwhile, if the British



Government, and the British Sovereign, together with the ablest and the best men in the British Empire, should now combine in the earnest effort to *begin* to establish the requisite Supreme Authority, immediate and unparalelled success must certainly attend any such thoroughly earnest and combined effort. If the Queen should still have any doubt about this, it is easy for her to consult the ablest and best men of her acquaintance, and see if they are not unanimous in the conviction that such a combination, so evidently in earnest, in such a grand humanitarian effort, would be absolutely irresistible, not only throughout the British Empire, but in every other nation in Europe, and throughout all Christendom and the whole world; the result being practically a universal righteous government, or the long-predicted "kingdom of God" upon earth, which all Christendom is supposed to have been praying for during the past eighteen centuries.

When such an earnest effort would most certainly result so exceedingly beneficially for us all; How great must be the responsibility of those now in authority and power, should they refuse, or neglect, to wisely take advantage of their present unprecedented opportunity? Therefore, let not the Queen, nor the Premier, nor the Duke of Argyll, nor any of the ablest and best at present in authority, incur any such very serious responsibility. Faithfully yours,

HENRY WENTWORTH MONK.

Ottawa, Canada, 28th Sept., 1893.

Perhaps the Queen would kindly let me know when she receives this; as I naturally consider it to be an extremely important communication.—H. W. M.

OTTAWA, CANADA, 11th Sept., 1893.

MY DEAR HUNT,—Yours of the 26th ult. duly received last Thursday, 7th inst., but no response as yet from any of the others to whom I wrote during the last month or two. You speak of your friend and his wife as being inclined to favor our grand project; though they feel poor at present, as their income is now much reduced, in consequence of their property being in Ireland. You see however, that the rich *won't begin* to help us *under present circumstances*; consequently, the comparatively poor must do so, if any human beings at all are to help effectually in the grand work. The following plan explains clearly enough how the comparatively poor may now *begin* to introduce the principle so absolutely essential to our success; (not only without any real permanent loss to themselves, but with a great permanent gain, so as actually to become wealthy with astonishing

rapidity.) Suppose you suggest to your friend that, if he devotes the "tenth" part of his income to the service of God for the benefit of man; (as I have so frequently stated in my printed papers); he would thus manifest the requisite "faith, hope and charity", (the "three Christian graces"); without the exercise of which, our spiritual growth and development appear to be quite impossible. In acting thus worthily himself, your friend would naturally qualify himself to suggest effectually a similar course to others, who may be perhaps about as favorably disposed as himself, and about as wealthy also; and according as he succeeds in persuading any others to devote the "tenth" of their income also, he would thus himself become entitled to one half the amount actually devoted by them, the other half to be transmitted to myself as securely as possible. Thus he would add to his own wealth precisely the same amount that he added to mine. Those also who should thus be induced by him to devote their "tenth," would likewise qualify themselves to induce others to do the same, with a like advantage to themselves, and to myself also.

By this extremely simple means, we should very soon effect a very influential and powerful combination of all those who really possessed the requisite "faith, hope and charity"; and such an association would manifestly be by far the most trustworthy upon earth; and would naturally soon commend itself to the world, as the best possible nucleus of the Supreme International Tribunal, so much needed now to afford the requisite security and protection to every nation upon earth, that warfare may be abolished at once, and for ever. Faithfully yours,

HENRY-WENTWORTH MONK,  
Ottawa, Canada.

To W. Holman Hunt, Esq.,  
London, England.

OTTAWA, Canada, 12th October, 1893.

MY DEAR HUNT,—I enclose a copy of my last letter to the Duke of Argyll, and copies also of my letters to several of my relatives; that you may perceive that we are now rapidly approaching the grand crisis. It remains to be seen whether it is you, who will now take the first effective move in precipitating this crisis; or whether some of the highest authorities in the world, (such as the British Sovereign, or the British Premier, or a fair Representative of the British House of Lords, as is the Duke of Argyll), will begin to take the requisite action in this matter; or whether it will be left for some of my relatives to first begin to act, in thorough earnest, in accordance with my suggestion.

The situation at present cannot possibly be simpler; for the whole world is now evidently waiting for those who are at all disposed to manifest the requisite "faith, hope and charity;" to do so at once, in the most unmistakeable manner, by *immediately* complying with the very clear and explicit directions given us by the very last of the ancient prophets, Malachi iii, 7—10, 18--consequently, if you can induce any of the ablest and best among your friends and acquaintances to do this *immediately*, a very satisfactory *beginning* will thus be made at once; the result of which will certainly very soon be as effective and as great, as would naturally be that of the application of a lighted match to an enormous mass of exceedingly combustible material—the result would doubtless of course be equally great, and effective also; were either any of my relatives, or any of the highest authorities in the world, to now make the requisite *beginning*.

Lest any should be disposed to imagine that I seem to require too large a share for myself; let such realize for a moment, that I do not represent myself personally in this matter; but rather the beneficent purpose of Our Creator and Jesus Christ; and so of course the best welfare of the whole human family also; and that consequently, whatever wealth comes to me, comes for the express purpose of being applied, in the most effective manner possible, for the immediate abolition of warfare; and for the most rapid possible reduction of ignorance, poverty, vice and misery, to a minimum, over the whole world; and that therefore, too much cannot now possibly fall either to my share, or to the share of those who shall now earnestly and faithfully second my already very long-continued efforts, in favor of this exceedingly important and beneficent project. Faithfully yours,

HENRY WENTWORTH MONK,

To W. Holman Hunt, Esq.,  
London, England.

OTTAWA, Canada, 9th October, 1893.  
*To the Duke of Argyll.*

A copy of my recent letter to the Queen is enclosed; that the Duke of Argyll may perceive clearly enough that the British Sovereign, and the ablest and best among the British people have every possible inducement to now act, as the present circumstances of the world imperatively require the foremost Sovereign and the foremost people among "all nations," to now act, so as to prove themselves to be evidently influenced by some reasonable and moderate degree of that "faith, hope and charity," which is well-known to be characteristic of all true christianity.

As the Sovereign is an extremely important element in the British Constitution, the Duke of Argyll will doubtless readily admit that the Queen should be well advised of whatever may be absolutely essential to the best welfare of the British people; therefore I hope the Duke of Argyll will conscientiously do what he can, to have the substance of the enclosed letter made known to the Queen; should my letter not have been received by the Queen, or should it not yet have occupied her attention.

If the Duke of Argyll would also kindly contrive to bring the subject effectually to the attention of the British Premier, he would thus illustrate the usefulness of the Lords, in addition to the Commons, and the Sovereign, in the British Constitution; for busy and overworked as the British Premier must be, it is extremely doubtful whether such a subject as that contained in the enclosed letter, would be at all likely to engage his serious attention, at this early stage; unless you, or someone else, whom he may regard as entitled to some respect and consideration, should kindly bring it to his notice.

You will probably see that I have done my utmost to give the British Sovereign, Lords, and Commons, every opportunity to be among the foremost *leaders*, in introducing "the kingdom of God" upon earth *immediately*; as well as suddenly, unexpectedly and irresistably; in accordance with the well-known divinely-inspired predictions to that effect.

Faithfully yours,

HENRY WENTWORTH MONK.

P.S.—My letter was *posted on the 28th September, 1893*, and addressed to "Her Majesty the Queen of Great Britain and Ireland, &c., Balmoral, Scotland."—H. W. M.

OTTAWA, CANADA, 21st Sept. 1893.

The Duke of Argyll, (by reading the enclosed copy of letter to my old friend Holman Hunt), may perceive clearly enough how the comparatively poor may now *begin* to introduce "the Kingdom of God" upon earth. Suppose my old friend Holman Hunt, (having already himself, ten years ago, devoted more than a "tenth" part of his present income, as required), should now induce his friend to do likewise; and that his friend should then induce several others to devote their "tenth" also. Suppose also that the most advanced among the clergy, as well as many others, should now begin to perceive that it would be much more profitable, as well as honorable for them, to thus advocate effectively the *immediate* introduction of "the Kingdom of God" upon earth, rather than that they should still persistently

endeavour to perpetuate the absurd sectarianism of the present day.

The fact that a few clergy, and others, should be enabled to increase their wealth very considerably, (and not really impoverish themselves at all), in working earnestly and intelligently for the immediate introduction of "the Kingdom of God" upon earth; would doubtless be a very effectual encouragement to all the ablest and best among men, who might otherwise be inclined to fear, not only extreme poverty for themselves, but also total failure to accomplish the much to be desired purpose of their most beneficent and praiseworthy efforts. But thus encouraged, a beginning might now easily be made, which would doubtless soon spread, and prevail very rapidly indeed; even as a fire spreads, and rapidly prevails when once fairly started in any very combustible material. However, great and rapid as our success might certainly be, when afforded such due encouragement; nevertheless it would be very much more satisfactory, and much more immediately impressive and effective, if the highest authorities upon earth should be induced to favor the grand movement at its very beginning, much as Pharaoh patronized the Patriarch Joseph, (when African civilization in Egypt was so greatly in advance of either European or Asiatic civilization, in that early period of the world's history); or as Nebuchadnezzar patronized the prophet Daniel, when Asiatic civilization subsequently prevailed over that of Egypt. So, now also, when Europe has at last attained its highest degree of civilization under existing institutions; it is but fitting that the very highest authorities in Europe should effectually favor and patronize those representing the grand movement, which must now introduce the very great and inculcalable advantages of "the Kingdom of God" upon earth; as certainly as the rule of the patriarch Joseph was of incalculable benefit to ancient Egypt, is as that of the prophet Daniel was of incalculable benefit to ancient Babylon, (Babylon fell, in one night, when Daniel was persistently ignored by Belshazzar, the successor of Nebuchadnezzar, and the Egyptians, and Israelites also, would have starved but for the timely patronage of Joseph by Pharaoh.)

I write this once more to you, in case it should be possible to induce you to bring this subject effectually to the attention of the British Sovereign, and the British Government also. Why shouldn't you contrive to find a favorable opportunity to speak with the Premier or with any of his Cabinet Ministers, or other prominent and able men in England, in advocacy of this? Should but two or

three of you be disposed to favor the grand beneficent project, it should not be difficult for you then to induce the Queen to act worthily, as the occasion requires; for the Queen appears to have habitually acted worthily hitherto, and to be much worthier also of whatever great honor may now come upon her, than were any of our former British Sovereigns. Why then should not our present British Sovereign, as well as all the members of our present British Government, be induced to set a worthy example to the whole of the British Empire, and to every other nation upon earth also; by declaring themselves fully prepared, and determined also, to act now precisely as the prophet Malachi so emphatically calls upon them to act at this particular time; that such prompt decision on their part, upon this occasion, may have the immediate effect of enabling us to "discern between the righteous and the wicked; between him that serveth God, and him that serveth him not," and that the Almighty may now also "open the windows of heaven, (figuratively speaking), and pour us out a blessing that there shall not be room enough to receive it," or in other words, give us all the exceedingly great advantages of "the Kingdom of God" upon earth; for these incalculable advantages would certainly follow immediately, should the British Sovereign and the members of the British Government, agree to devote the "tenth" of their yearly income to the service of God for the benefit of man, as is so emphatically declared by the prophet Malachi, iii, 7—10, 18—

Now that the long predicted "Kingdom of God" may actually come upon earth *immediately* as well as suddenly and unexpectedly, as is so clearly foretold; it is surely much better that the British Sovereign, and the members of the British Government, should be found among the most worthy *leaders* in that universal righteous Government, than that any of them should occupy inferior positions, or possibly be found among the opposition; therefore it is surely well for us to do our utmost to induce them to take a leading part at once, in the effective introduction of "the Kingdom of God" upon earth.

Kindly write soon and let me know what difficulty yet remains (if any) about your giving the ablest and best men in the whole world, the opportunity to now act worthily and wisely, as here suggested.—Faithfully yours,

HENRY WENTWORTH MONK.

To the Duke of Argyll,  
Inverary, Argyllshire, Scotland.

